

*diligence in the Christian Life necessary to
be found in Peace.*

A

S E R M O N

Occasioned by the

D E A T H

Of the late Reverend

Mr. DANIEL MAYO, M. A.

Who deceased, June 13 Ætat. 61.

Preached at

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WILLIAM HARRIS, D.D.

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L O N D O N:

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1 PETER III, xiv.

*Wherefore, beloved, seeing ye
look for such things, be dili-
gent that ye may be found of
him in peace, without spot
and blameless.*

THE Apostle is speaking in the foregoing verses of the drown-
ing the world by water, the
coming of the day of the Lord,
the destruction of the world by
fire, and of a better state of things, in an-
swer to the scoffers of the last days, who
said, *Where is the promise of his coming?* Ver. 4.
*Since the Fathers fell asleep, all things con-
tinue as they were.* The words are an in-
ference or conclusion from these premises;
*Wherefore, beloved, since ye look for such
things.* I shall have occasion to consider
the context in speaking to the words.
What I propose is to draw forth the sense
of

A FUNERAL SERMON *for*

of them in the several parts of which they consist.

I. 'Tis here supposed that we must be *judged*, and that an enquiry will be made into the states of men.

II. I observe, That a Christian's great Concern is to be found of his judge *in peace*, and *without spot* and blame.

III. That in order to his being found in peace, he must be *diligent*.

IV. I shall consider the powerful *motives* and reasons to this diligence, here suggested and referred to, *Wherefore, beloved, seeing ye look for such things*. The consideration of these things will take in the full sence and strength of the words.

I. 'Tis here supposed, That we must be *judged*, and that an enquiry will be made into the states of men. This is implied in the expression of *being found in him*, i.e. by him as judge, or before him, when he shall come. A like expression is used by the Prophet; *The iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve*. The Apostle uses the same expression in the same sence, *And be found in him*: The

Jer. i. 20.

Phil. iii. 9

term

term relates to the final judgment, when the great enquiry will be made, and the fates of men determined. And as the future judgment is one of the *principles and foundations of the doctrine of Christ*, so 'tis particularly represented and described in the scripture: I shall give you a short view of it, to engage and affect our minds.

The time of it is appointed. The Apostle here speaks of the *day of judgment*, and the coming of the day of God. God has set—Ch. ii. 9. —iii. 12.

a determined time for the exercise and solemnizing the general judgment, *He hath appointed a day in which he will judge the* Acts xvii. 31.

world. There is a certain determinate day mark'd out in the divine decree, tho' kept as a secret from all the creatures, for of that day and hour knoweth no man; and of which we may say, what the Apostle does in another case, *the day will declare it.* It 1 Cor. iii. 13. will reveal itself in the appointed season.

The Lord is not slack concerning his promise, and He who shall come, will come, and will not tarry: There will not be a moment's delay beyond the appointed time, how long soever it may appear; and it will come as soon, whensoever it comes, for them who scoff at the seeming delay.

The judge is ordained. This our Lord himself tells us, *The Father judgeth no man*, John v. 22. *but hath committed all judgment unto the Son.* And he hath given him authority to Ver. 27. execute judgment because he is the Son of man.

The

The Apostle says, *He hath appointed a day in which he will judge the world--by that man whom he hath ordained, of which he hath given assurance to all men, in that he hath raised him from the dead.* The judge, as well as the day falls under a divine ordination. And again; *He will judge the secrets of men by Jesus Christ*; and 'tis therefore called, *The judgment seat of Christ.* The fallen world will be judged by the Mediator, not directly and immediately by the Father; for tho' God the Judge of all, and Jesus the Mediator of the New Covenant, are distinguished; yet he is the judge of the world, not in his own person, but thro' the Mediator, or by *Jesus Christ.* He is the judge of sinners, who is the Saviour of them; and he will be a judge in our nature, as he was a Saviour in our nature. The exercise of judgment is part of his dominion, and belongs to that *all power in heaven and earth which is given to him,* and to his universal lordship over all. The appearance of the judge will be very glorious, and with great magnificence and grandeur, for he will appear *in the clouds of heaven, with his own glory, and the glory of the Father, and of his holy Angels.*

Rom. ii.
16.
2 Cor. v.
10.
Heb. xii.
23.
Luke ix.
26.

The rule of judgment is fixed, or the measure of proceeding at that day. As we must stand before the judgment seat of Christ, or at the Mediator's bar, so we must be tried by the gospel of Christ, and not by the law

law of innocence, and be dealt with, not as innocent creatures who have never offended, but as fallen creatures under methods of recovery. If he was to *enter into judgment with us*, and to be *strict to mark inquiry*, no living creature could be *justified*, or *stand before him*: The whole fallen world would be condemned at the Creator's bar, and upon the foot of rigorous justice. But we shall be judged by the gospel of Christ, and according to the gracious constitution of the new covenant. So the Apostle says, *In the day when God will judge the secrets of men by Jesus Christ, according to my gospel*; which may be understood, not only according to the revelation of the gospel which I have preached, but by the rule of the gospel. The Apostle James is more direct, *So speak ye, and so do, as they who shall be judged by the law of liberty*, Jam. i. 25. — ii. 12. which he also calls the *perfect law of liberty*; and which the Apostle Paul calls the *law of faith*, in opposition to the *law of works*; which accepts of true believers in Christ, or sincerity of heart, without absolute perfection, and with many imperfections. This is included in the *books which shall be opened, and by which the dead are judged*, Rev. xx. 12. and according to which he will *judge the world in righteousness*.

The persons to be judged are the whole fallen world, or all the race of sinful man. All who died in Adam, shall be judged by Christ,

Christ, as well as *made alive by him*; for they are raised in order to be judged. So *'tis represented by the Evangelist, And before him shall be gathered all nations.* The Apostle says, *We must all appear before the judgment seat of Christ.* And all who are in their graves shall hear his voice, and come forth. The Apostle John saw the dead small and great stand before God, and the books were opened, and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them. There will be an universal summons to all the prisons and repositories of the dead, and a general assembly of fallen creatures in every part, and every age of the world.

The matter of judgment, or the *cause* to be tried is express'd in the most comprehensive terms: So the wise man says; *God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil.* And this is the constant language of the gospel. The Apostle says, *that every one must receive the things done in the body, according to that he hath done, whether it be good or bad.* And when he is speaking of the *day of wrath* and the revelation of the righteous judgment of God, he says, *who will render to every man according to his deeds.* And again, *they were judged every man according to his works.* The judge is introduced saying, *behold I come quickly and my reward is with me*

Mat. xxv.
32.

2 Cor. v.
10.

John v. 28.

Rev.

Ecccl. xii.
14.

1 Cor. v.
10.

Rom. ii. 6.

Rev. xx.
13.

every man according as his work shall be. They must be judged for all the actions of their lives, and according to the remour and course of them, as righteous, or unrighteous, tho' not according to the proper merit of them. Particularly we shall be judged according to our benevolence and kindness to good men in their distress, for his sake, or our unkindness and neglect of them; as our Lord himself expressly represents it. God will judge the secrets of men by Jesus Christ; the most retired passages of their lives, and the workings of their thoughts and desires, which lie concealed in their own breast, and fall not under the notice of others. And every idle word which men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned, i. e. every evil word, which is either false or hurtful.

And then there is the final issue and event of judgment. After the solemn appearance of the whole world of mankind at the Redeemer's bar, and the tryal of each one's case, according to the true state of things, by the gospel rule, they will be answerably dealt with and disposed of, i. e. rewarded, or punished. He will pass a respective sentence upon each; to the one he will say, *Well done, good and faithful servant,--enter thou into the joy of thy Lord.* And, *Come ye blessed of my Father, inherit*

Mat. xxv.

34. 41.

ver. 46.

Heb. vi. 2.

the kingdom prepared for you, from the foundation of the world. To the other, The wicked and slothful servant---cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. And Go ye cursed into everlasting fire prepared for the devil, and his angels. The execution of the sentence will immediately follow, for These shall go away into everlasting punishment, but the righteous into life eternal. They each go to their respective state for which they are fit, and to which they are doomed, that is, a final and unchangeable state of happiness or misery; and so from the consequence of it, 'tis called, the eternal judgment.

II. I observe, That a Christian's great concern is to be found of his judge *in peace*, and without *spot* and *blameless*. Here is a double expression used, which evidently refers to two different things of the greatest importance in their several kinds.

I. It refers to our *justification* and acceptance with God. So we are found of him *in peace*, i. e. in a state of favour with God, and to our own advantage and felicity. There can be no peace to a fallen sinner in the day of judgment, but in the way of forgiveness. We must therefore be pardoned thro' the blood of Christ, and justified from condemning guilt; be interested by our faith in the benefit of his death,

death, and entitled to the forgiveness of sin according to the gospel covenant; for that is the measure of our present acceptance with God, which will be the rule of the final judgment. So the Apostle says; *And be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:* which is parallel to that of the Apostle, *And by him all who believe are justified from all things, from which they could not be justified by the law of Moses;* and agreeable to another remarkable passage, *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.* We must be found sincere believers in Christ, whom God has set forth to be a propitiation through faith in his blood; and there is no condemnation to them who are in Christ Jesus, and walk not after the flesh, but after the spirit. Thus we are brought into a state of friendship with God, and rendered acceptable to him, for being justified by faith, we have peace with God, and made accepted in the beloved, or the objects of special and distinguishing favour. We have liberty of access through the faith of Christ, and obtain mercy and grace to help in time of need.

Phil. iii. 9.

Acts xiii. 39

Gal. ii. 16.

Model 1

Rom. v. 1.

Eph. i. 7.

The consequence of this is peace of *mind*, or inward satisfaction in the sense of the divine favour, and the inestimable blessing of acceptance with God. And so they are found of him *in peace*, i. e. in the quiet possession of their own souls, in a composed frame of mind, without the uneasiness of doubt, or torment of fear, or dread of divine displeasure: with a blessed calm and serenity of mind arising from the *testimony of conscience* to their own *sincerity*, and the *witness of the spirit* to their interest and relation to God; they have that *peace of God which passeth all understanding*, and which none of the troubles of life, or fears of death, not the presence of the judge, or the terror of judgment, can disturb *. This the Apostle represents by having *confidence when he shall appear*, and *not being ashamed before him at his coming*; and by *having boldness in the day of Judgment*. So some good Criticks connect the words *in peace*, not with *being found*, but with *looking for such things* †, or expecting them with a quiet mind, and undisturbed with fear.

And this will appear in a peacable frame of mind towards *others*; or a Soul full of benevolence

* — Non quatit

Nec fulminantis magna Jovis manus.

Si fractus illabatur orbis;

Impavidum ferent ruinæ.

Hor.

† Beza in locum.

1 John iii.

21.

--iv. 17.

benevolence and good will towards men; purified from angry passions, and undue resentments, possess with pure and fervent love to all the children of God; doing no injury to any, taking no reveng for any injury; not living in malice and strife, or found *beating our fellow servants*, when our Lord shall come. And this was proper to say to the *Jews* who lived among the persecuting *Gentiles*, and were often injured and provoked by them. The *peace of Col. iii. 15.* God ruled in their hearts, and kept their *Phil. iv. 7.* hearts and minds by Christ Jesus; i. e. was a protection and defence from the violence of passion and unruliness of spirit. In this sense *Josiah* was gathered to the grave in *peace*: And the Apostle exhorts, to follow *2 Kings xxii. 20.* *peace with all men, and holiness without Heb. xii. 14.* *which no man shall see the Lord.*

I shall only further observe here, that tho' every sincere believer in Christ is actually justified, and brought into a state of favour with God, yet we are most properly justified at the final judgment, when it will be most solemn and most compleat.

2. It refers to our *Sanctification* and holiness. This is the import of the other expression, *without spot and blameless.* * The allusion seems to be to the *Jewish* sacrifices, which were required to be *without blemish and spot*. The Apostle seems

10

* ἁπλοὶ καὶ ἀμόμφοι.

to reflect upon the seducers, whom he had
 Heb. ii. 13. mentioned under this character *spots they
 are and blemishes*; † i. e. a disgrace to their
 profession and to the christian society. He
 would have them take care that they be not
 found, like them, under the dominion of
 any sin, or reigning impurity of heart and
 life, which would be a reproach and dis-
 honour to the christian name.

This may be understood to refer to our
 present *Sanctification* which is called the
*Sanctification of the spirit, and renewing of
 the holy ghost*; and being renewed in the spi-
 rit of our mind, and after the image of God
 Eph. i. 4. in righteousness and holiness. The Apostle
 Phil. ii. 25. says, He hath chosen us in him before the
 foundation of the world, that we should be
 holy and without blame before him in love;
 and he makes it consist in being blameless
 and harmless the sons of God without rebuke,
 in the midst of a crooked and perverse genera-
 tion among whom we are to shine as lights in
 the world. And he speaks of keeping them-
 Jam. i. 27. selves unspotted † from the world, and hating
 Jude 23. the garment spotted with the flesh, where
 the same words are used. The sense is, that
 we must be free from the reigning pollu-
 tions of sin in the heart, and the practice
 of sin in the life, by sanctification and ho-
 linefs; from greater vices, and lesser faults
 which

* Σπίλοι καὶ μωμοί.

* ἀμώμεθα.

† ἀσπιλον.

which either gives offence to God, or scandal to the world: so *Zachariah and Elizabeth* were *both righteous before God, walk- Luke i. 6,*
ing in all the ordinances and commandments
of the Lord blameless. And the Apostle
 speaks of being *sincere and without offence Phil. i. 10.*
unto the day of Christ: i. e. with a blameless
 sincerity of heart, and regularity of life,
 according to the grace and equity of the
 gospel, without any reign in sin, or allowed
 guile.

But this is imperfect in this world, and
 not properly *without spot*, and therefore I
 think the expression must finally refer to
 Christ *presenting* us at last before God pu-
 rified from every remainder of sin, and
 made perfect in holiness, fitted for the di-
 vine presence, and a state of spotless purity.
 I find these expressions often used by the
 Apostle in this reference: *Who shall also, Cor. viii.*
confirm you unto the end, that you may be
blameless in the day of Jesus Christ. He tells
 the *Ephesians*, that he might *present it to Eph. v. 27.*
himself a glorious church, not, having spot
or wrinkle, or any such thing, but that it
should be holy and without blame: The whole
 body entire and compleat, and every one
 without any blemish. In the Epistle to the
Colossians; *To present you holy and unblam- Col. i. 22.*
able and unreprouable in his sight: and to
 the *Thessalonians*, *To the end that he may Thes. iii.*
establish your heart unblamable in holiness^{13.}
before God even the Father at the coming of
Jesus

Jude 24.

Jesus Christ with all his Saints. And the Apostle Jude says, *Now to him who is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy.* 'Tis a great act of the mediation of Christ towards his members, not only to wash them from their sins in his blood, but to present them pure and faultless at last; and represent them in a full glory before the throne of God, delivered from every stain of sin, and mixture of impurity. So the compleat sense is, that we may be found such who are now sanctified by the spirit, and will be presented at last with perfect purity and spotless blame.

Tit. ii. 14.

1 Pet. iii. 18.

And of what importance is this, and how just a concern to every christian? for this is represented as the great reason and end of the death of Christ, and of his whole undertaking to bring back revolted sinners to a state of subjection to God, and restore them to the divine favour, make them acceptable to him now, and approved of him at last; for he gave himself for us to redeem us from all iniquity, and purifie to himself a peculiar people: And Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God. And this is the highest ambition of a christians heart, and what he proposes to himself as the chief scope of all his service and attendance on God: all the lines of his endeavours meet in this point: This is the center of all his desires, and

and bounds his hopes and expectations, as to himself and others. So the Apostle speaks of himself, under the rash judgment of other men, *'Tis a small thing to be judged of* ^{1 Cor. iv.} you, or of man's judgment, but he who judg- 4. eth me is the Lord. He represents it as the common sence of Christians, *We labour* ^{2 Cor. v. 9.} that whether present, or absent we may be accepted of him. This was the greatest thing he could pray for others; and the best return for the greatest favours; *And this I pray that your love may abound, that you may approve the things that are excellent,* ^{Phil. i. 10.} and that you may be sincere and without offence to the day of Christ. He expresses his gratitude for the singular kindness of Onesiphorus in this manner; *The Lord give* ^{2 Tim. iii. 16, 18.} mercy to the house of Onesiphorus — *The Lord grant to him that he may find mercy of the Lord at that day.* The hope of this is the best support under the troubles and sufferings of Life; *We therefore labour and suffer reproach because we trust in the living God;* and 'tis absolutely necessary to the blessedness of the other; for as we are found at last, we shall fare for ever, and every man's state will be determined according to the real appearance of things at that day. 'Tis only they who are approved at last will be pronounced *blessed*, and go into eternal life; all who are found in an unpardoned and unholy state, will be rejected and condemned; will depart *accursed*, and go into everlasting punishment. But I proceed to observe,

C

III. That

III. That in order to our being found of our judge in peace, we must be *diligent*. *Be diligent that you may be found of him in peace.* 'Tis a work of labour and care, and not to be done with idleness and sloth. Men may sit still and perish, but they must be diligent who would be saved. Here the great question is, What is that diligence which the Apostle requires, and which is necessary to be found at last in peace? The word* is of a strong and comprehensive sense, which imports great earnestness and intention of mind, and may be extended to the whole compass of christian duty. I shall represent it according to the scripture account of it, and as far as the present limits will allow, in the following instances.

1. There must be the due exercise of our *natural* faculties, and reasonable powers. I readily own the weakness and disorder of our natures by sin, especially by long customs and habits of sin, and the need of the succours of divine grace; that we are *not sufficient of ourselves*, but our *sufficiency is of God*. Nevertheless as we are made reasonable creatures, and under the influence of common grace and providence, we are obliged to act suitably to the nature which God has given us, and the rank and order of beings

* Σωσδιότατε.

the Rev. Mr. DANIEL MAYO.

in which he has plac'd us. We must use the powers which God has given us, for he is the God of nature, as well as grace, and we dishonour him by disparaging his workmanship. We are *reasonable* creatures when we are not *holy* creatures, and can act as *men* when we cannot act as *saints*, and in order to our being such.

So *Moses* complains of the *Jews*, *They are a nation void of counsel, neither is there any understanding: O that they were wise, that they understood this, that they would consider their latter end*, or the proper consequence of things, the natural tendencies of obedience and disobedience. The prophet calls upon sinners, *Remember this and shew yourselves men, bring it again to remembrance o ye transgressors*. Another prophet charges it upon them, *That they will not frame their doings to turn unto the Lord*; and calls upon them, to *consider their ways*. The Apostle exhorts the Christians, *Be not children in understanding, in malice be ye children, but in understanding be ye men*: Use the understanding of men. And again, *Work out your salvation with fear and trembling, for it is God who worketh in you to will and to do*. We must work though 'tis God who worketh in us, and for this very reason, because he worketh, or is ready to help us. We must use the powers of our reasonable natures, and exercise our thoughts and our understandings, to ex-

Deut. xxxii. 29.

Isa. xlii. 8.

Hof. v. 4.

Hag. i. 5.

1 Cor. xiv. 20.

Philip. ii. 12.

cite a concern and endeavour suitable to the moment of things, and the consequence which depends upon them, as you do in any affair of moment, and which greatly affects your interest in any other respect. This stands opposed to inconsideration and sloth, which naturally breed neglect, and prove the ruin of many.

2. The improvement of the *talents* and enjoyments of life. Every man has his proper talents, besides his natural powers, tho' in a diverse degree. The blessings of providence, and mercies of life are improveable to great advantage, and must be accounted for at last. So our Lord represents the matter; *The kingdom of heaven, or the gospel state, is as a man travelling into a far country, who called his servants, and delivered to them his goods, to one he gave five talents, to another two, to every one according to his ability: And they went and traded with them; and he said, Occupy till I come. Such are life and health, acquired knowledge and experience, liberty and opportunity, possessions and prosperity, interest and credit in the world, which are capable of great advantage by wise management, and faithful diligence, for the glory of God, and the good of men. And after a long time the Lord of those servants cometh and reckoneth with them. He calls them to an account, and deals with them according to their different conduct, the* faith-

Matt. xxv.

41.

Luke xix.

13.

Matt. xxv.

9.

faithful servant who by a wise improvement had gained other talents, was approved, ver. 21. commended, and rewarded, but the slothful, who had used no diligence, and made no improvement, was upbraided, stript and punished. ver. 26.

We are only stewards of all our talents, and a *steward must be faithful*, and diligently improve his trust, as one who must *give an account when he must be no longer steward.* Luke xvi. In this sense we must make the proper use of all the privileges and advantages of life, and improve them to the best advantage to their proper purposes, and so as may turn to a comfortable account at last. So our Lord directs in this case, *Make to yourselves friends of the mammon of unrighteousness, that when they fail you may be received into everlasting habitations;* and the Apostle charges the rich, *not to trust* ver 9. *in uncertain riches, but in the living God; to do good and be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.* 1 Tim. vi. 17.

3. We must perform the proper duties of our place, and whatsoever is suitable to the state we are in and the circumstances of things about us, and for which the different talents of life are a proportionable advantage and obligation. Thus we must *do whatsoever our hands find us to do, with*
all

all our might; and work the works of him
 John. ix. 4. *who sent us while it is day, before the night*
comes when no man can work. In this sense
 our Lord says, *Blessed is the servant whom*
 Matt. xxiv. *his Lord when he cometh shall find so doing;*
 45. *i. e. properly imployed in the duties of his*
place, and heartily engaged in the service
 2 Pet. i. 10. *of his Lord. The Apostle requires the*
Christians, to give diligence to make their
calling and election sure; and adds, For if
you do these things, ye shall never fail, and
so an entrance shall be ministred to you ab-
undantly into the everlasting kingdom.

Faithfulness in the way of duty is a
 good preparation for the coming of the
 Lord. The faithful, in the lowest stations,
 and with the meanest capacities, will be
 accepted and approved, when the wicked
 and slothful will be rejected, with the
 greatest privileges and highest pretensions.
 We must be carefull and conscientious in
 all the instances of personal and relative
 duty; in every relation and condition of
 life; in our daily walk, and all our trans-
 actions in the world; in all the duties of
holiness and righteousness, or proper expres-
 sions of reverence and love to God, and of
 justice and charity towards men. We must
 1 Tim. v. *diligently follow every good work, and abound*
 10. *in the work of the Lord knowing that our la-*
 1 Cor. *bour in the Lord will not be in vain.* So the
 ult. *Apostle speaks in this chapter. What man-*
 —v. 11. *ner of persons ought ye to be in all holy con-*
versation

versation and godliness; * in all the various turns of life, and offices of religion.

4. There must be *watchfulness* against sin. 'Tis a great point of christian diligence to beware of the snares of sin, and entanglements of life, in every condition and circumstance in which we are plac'd; to guard against the impresson of surrounding evil, and resist the attempts of our spiritual enemies. So our Lord directs his disciples, in this case; *Take heed to yourselves, Luke xxi. least at any time your hearts are overcharged 34. with surfeiting and drunkenness, and the cares of this life, and so that day overtake you unawares.* In this view he often requires watchfulness, *Watch and pray that ye enter not into temptation, i. e. avoid the occasions of sin. And, Watch therefore for ye know not what hour your Lord shall come.* And again, with great solemnity and particular emphasis, *What I say unto you, Mark xiii. I say unto all, Watch.* 37.

The Apostle abounds with exhortations to sobriety and *watchfulness*, or the exercise of a cautious fear of sin, of a due guard over our senses and appetites; and a moderate enjoyment of the blessings of life, without excess or abuse. So when he speaks of the coming of the day of the Lord, he says, *Therefore let us not sleep as 1 Thes. v. do others, but let us watch and be sober; 6.* and

* Ἐν ἀπαραισθησίᾳ καὶ εὐσεβείᾳ.

- Ver. 8. and let us who are of the day be sober. This is an awful expression of this Apostle, The
 1 Pet. iv. 7. end of all things is at end, be ye therefore sober, and watch unto prayer. This is otherwise represented in the Epistle to the Hebrews, Looking diligently lest any man fail of the grace of life; i.e. be drawn off by any temptation or danger to sin or apostacy: And in this chapter, Beware lest ye also being led away with the error of the wicked fall from your own stedfastness. And the judge is represented, saying, Behold I come as a thief, blessed is he who watcheth and keepeth his garments.

Rev. xvi.
15.

5. The use of appointed means, or institutions of worship. These are properly means of grace, or instruments of spiritual good, the channels of conveying divine influence to us, as well as expressions of our homage to God, by which we are quickened and strengthened in his service, and receive direction and comfort in all the tryals of life. Thus we must be found in the daily practice of prayer to God for the succours of his grace, and the supply of the spirit of Christ. So our Lord spake

- Luke xviii. 1. a parable to this end that men ought always to pray and not to faint. And with relation to this very matter, Pray always that you may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man. We must converse with the word of God, which is the

the fountain of spiritual wisdom, and rule
 of the christian life; and by *daily search-*
ing the scriptures come to be *skilful in the*
word of righteousness, and able to accom-
 modate it wisely to every purpose, to keep
 up just apprehensions of God in our minds,
 and a due temper of mind towards him,
 to form our spirits, and rectify and regu-
 late our daily course. So the Apostle says,
Therefore we ought to give the more earnest
heed to the things we have learnt, lest at Heb. ii. 1.
any time we should let them slip. And in
 this Epistle, *We have a more sure word of* Chap. i. 19.
prophecy whereto you do well that you take
heed. And the Apostle says, That God is
 a *rewarder of them who diligently seek him,*
 or come to him in any way of worship and
 service. Particularly the *Lord's Supper* is
 a perpetual memorial not only of the death,
 but of the coming of Christ; for as often as
 we *eat this bread and drink this cup, we*
show forth the Lord's death till he come.
 We keep up the remembrance of his death,
 and the expectation of his coming again.
 This naturally tends to strengthen the
 faith of his appearance, and promote a
 conformity to him, though 'tis sadly ne-
 glected, through carelessness or fear, by
 many professors of the present age, to the
 great dishonour of the christian profession,
 and great prejudice of their own souls. We
 must not forget that which is appointed to preserve
 D the

the remembrance of him: But will not our neglect be remembred with a painful concern hereafter? Thus by frequent converses with God in the ordinances of his worship, and receiving communications from him, we are formed to a more spiritual frame and serious habit of mind, and in a nearer fitness for the coming of the Lord. Hereupon

6. There must be the exercise and improvement of suitable *graces*, or proper dispositions of mind. The Apostle has an exhortation in this Epistle to this purpose;
 2 Pet. i. 5. *And besides this give all diligence, add to your faith vertue, to vertue, knowledge, &c.* He would have them use diligence with respect to their graces, both as to the exercise and increase of them. He closes the Epistle with a like exhortation, *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*, as those words are generally understood.

Thus there must be a lively exercise of *faith*, by which we overcome the world, and look to the things which are eternal, and which are not seen, which represents and realizes to the mind things future and at a distance, the *invisible God*, and the recompence of reward. So the Apostle says,
 Heb. vii. 2. *That you be not slothful, but followers of them who through faith and patience inherit the promise.* Our Lord directs his disciples to
 have

have their loins girt, and their lamps burn-^{Luke xii. 35.}
 ing, and they themselves as men who wait
 for the Lord: And the Apostle speaks of
 waiting for the Son of God from heaven. So^{1 Theff. i. 10.}
 there must be hope; We desire that every
 one of you do shew the same diligence to the^{Heb. vi. 11.}
 full assurance of hope unto the end; and in
 this Epistle, Wherefore gird up the loins of^{1 Pet. i. 13.}
 your mind, be sober and hope to the end, for
 the grace which is to be brought unto you at
 the revelation of Jesus Christ. We often
 read, as another proper exercise of mind,
 of looking for his appearance; Looking for
 the blessed hope and the glorious appearance of
 the great God, and our Saviour Jesus Christ.^{Tit. ii. 13.}
 And to them who look for him, shall he ap-
 pear a second time without sin unto salva-^{Heb. ix. 28.}
 tion; and in the Epistle of Jude, Keep
 yourselves in the Love of God, looking for^{ver. 21.}
 the mercy of the Lord Jesus Christ unto eter-
 nal life; and in this chapter, Looking for^{ver. 12,}
 and hastening to the coming of the day of the
 Lord; hastening to it by earnest desires,
 and daily preparations for it. This is a-
 greeable to what the Apostle says, And not
 only they but we ourselves also who have the
 first fruits of the spirit, even we ourselves^{Rom. viii. 25.}
 groan within ourselves, waiting for the
 adoption, to wit, the redemption of the body;
 and to the solemn wish of the church,
 Even so come Lord Jesus, come quickly.^{Rev. xxii. 20.}
 Thus we must stir up the grace of God

which is in us, and be found in the proper exercise of faith and hope and waiting and desire, as an actual *meetness* for heaven, and *readiness* for the coming of the Lord.

IV. I shall consider the *motives* and reasons of this diligence, here suggested and referred to. This is intimated in the words of connection, *Wherefore, beloved, seeing you look for such things*, i. e. the things which he had been speaking of, or the arguments of his foregoing discourse. And if we look back into the context we shall find these two great thoughts reigning in his mind, and governing his discourse; the one is the *destruction* of the present world; the other, the *expectation* of a better state. I am only concerned to consider them as arguments in the present case, and not obliged to enter into all the nicety of the expressions. I shall represent them briefly:

I. The *destruction* of the present world. Whatsoever allusion the Apostle might have to the destruction of *Jerusalem*, I think the whole context plainly points to the day of judgment, and the end of the world, as our Lord spoke of them both together in the xxivth of *Matthew*. This is here described in a magnificent and affecting manner. In the general, *The be-*

*heavens and earth which now are by the same
 word are kept in store reserved unto fire.*
 They will be destroyed by a *deluge of fire,**
 as the old world was by water, not perhaps
 the being and substance, but the present
 form and qualities of it. More particu-
 larly, *the earth and all the works which are* Ver. 10.
therein shall be burnt up. The whole globe
 of the earth shall be set on fire, and what-
 soever belongs to it, and has been infected
 with sin. All the inhabitants of the earth,
 and all the things of the earth, whether
 natural or artificial; all the variety of
 creatures with which God has replenished
 the earth, and which is now subject to
 vanity by the sin of man; all the stately
 buildings and proud palaces, the monu-
 ments of vanity, ambition and curiosity,
 which have endured for many ages, and
 stood the longest injuries of time; all the
 grandeur and glory of this world, the
 pageantry and shew of it, will be then
 destroyed and consumed to ashes, and
 there will be no remainder or ruins of
 them left. *The heavens shall pass away* Ibid.
with a great noise, and the elements melt
with fervent heat, and the heavens being on Ver. 12.
fire shall be dissolved; the heavens as well
 as the earth, not only the sublunary but
 the planetary and starry heavens, with all
 the

* Diluvium ignis, Iren.

the furniture and hosts of them; the be-
vens and the elements thereof, as well as the
earth and all the works therein, shall make
 a rattling noise, and crack and burst with
 the vehemence of the flames, and shall be
 dissolved * or melted down with the fierce-
 ness of the fire, in that general temper-
 and wreck of nature †. So the beaver-
 shall perish, wax old like a garment, and
 a vesture be changed.

* ῥοζή-
 δόν
 παρέλ-
 σονταί
 τήκειται.

Psal. cii. 8.

There will be an universal conflagra-
 tion; heaven and earth will be all on fire
 at once, and make one burning vault, one
 funeral pile: It will be the funeral of the
 world. What will be the terror of the
 frightened inhabitants when they shall see
 the fired world round about them, and
 no flying for refuge, or escaping the ge-
 neral desolation, as *Lot* fled to *Zoar* from
Sodom and *Gomorrhah*. Yea the fire which
 will consume the world, will destroy the
 wicked: They will perish in the ruins and
 ashes of the world they loved and adored;
 for 'tis reserved unto fire against the day of
 judgment, and perdition of ungodly men.
 Now how forcible is the reason; Be dili-
 gent to be found of him in peace, when
 the great day of his wrath shall come; and

Ver. 7.

† Esse quoque in fatis reminiscitur affore tempus,
 Quo mare, quo tellus correptaque regia cæli
 Ardeat; & mundi moles operosa laboret.

Ovid. Met. 1.

be accepted of him when all nature
 will expire, and all the visible world will
 be destroyed. If you would escape the de-
 struction which awaits the ungodly world
 who will be burnt with fire here, and cast
 into *unquenchable fire* hereafter; if you
 would be happy, when they are misera-
 ble, and find favour in the sight of the
 Judge, when they will fall under his
 wrath; be *diligent that ye may be found*
in him in peace.

2. The expectation of a *better state.*
Nevertheless we according to his promise ver. 13.
look for new heavens and a new earth where-
in dwelleth righteousness. He represents it
 the common expectation of Christians
 grounded upon the promise of God: *We*
according to his promise look for it, i. e.
either before, or besides the conflagration,
 which some understand it, we expect a *new*
heaven and a new earth; a great and hap-
 py change in the *moral* world; such a state
 of things here on earth before the con-
 summation of all things, as will make it
 resemble heaven; in which there will be
 a wonderful reformation of its present
 state, and in which holiness and righte-
 ousness will take place in an eminent man-
 ner, and abound among all sorts of peo-
 ple; when the *jewish* nation shall be con-
 verted to the christian faith, and be re-
 turned to their own land, and the *fulfulness*
of

Ma. lxxv.
15, 16.

of the Gentiles shall come in; which will amount to a kind of new creation, and make a new world, like that promised to the Jews under the same terms; *Behold I create a new heaven and earth, and the former shall not be remembred, or come into mind.* This is thought to be meant by the marriage of the Lamb, and the New Jerusalem, the binding of Satan, and the Thousand Years Reign, in the book of the Revelations. * But this could not be a motive to diligence to those to whom the Apostle wrote, but upon the supposition that some things of this kind were to happen in their time, or they were to be raised from the dead to enjoy it.

Others therefore understand it in a literal sence, and *after* the conflagration of the present material world. *We nevertheless,* i. e. Notwithstanding this, and what this shall not hinder. The earth will be purified by fire and restored to its original state, free from the sin and imperfection brought upon it by the fall. Heaven and earth shall be alike, at least for a limited time, and become a glorious state, in which only righteousness and righteous persons shall dwell, after the destruction of the wicked by fire. This is supposed to be called the *regeneration*, the *times of refreshing,*

* *Fid. Jos. Mede's Works, p. 609.*

refreshing, and the time of the restitution of all things, and when the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

* Burnet's Theory.

But whatsoever was the precise thought of the Apostle in this difficult expression, it is certain that God was all along spoken of by all the *holy prophets* as the God of his people, their portion and inheritance and exceeding great reward; and that life and immortality are brought to light by the gospel, and promised by Christ to all his followers, and is the great object of their desires and hope; where perfect purity will always reign, and nothing enters which does defile. He will raise them up at the last day, and give them eternal life; and they look for a city whose builder and maker is God, and desire another country, that is an heavenly one; and are said, because of their present relation to it, to be come unto mount ^{Heb. xii. 22.} Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and the general assembly and church of the first born who are written in heaven; to God the judge of all, the spirits of just men made perfect, and to Jesus the Mediatour of the new covenant. The Apostle in this Epistle says, We are begotten to an incorruptible and undefiled inheritance, which fadeth not away, reserved in the heavens for us. ^{1 Pet. i. 4.}

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And

And the expectation of such a state of things, of greater purity and improvement in the christian church, and of a state of perfection and blessedness in heaven, is the most powerful motive now, that we may not *come short* of the glory of God, but be fit to partake of it, and share in all the blessedness of it. Let us therefore according to our Lord's direction, *watch and pray that we may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man.* And in the words of the Apostle, *Give diligence— for an entrance shall be ministred abundantly into the everlasting kingdom; and, Let us labour to enter into that rest, lest any man fail after the same example of unbelief.*

Heb. iv. 11.

I have finished what I proposed from the text, and shall now speak to the special occasion of this discourse, and of my appearing at this time, in this place; the decease of my reverend brother and friend, and your worthy and beloved pastour, *Mr. Daniel Mayo.*

He was the son of a worthy minister who was ejected in this town in 1662, and was afterwards well known and esteemed in *London.* He was strongly inclined to the ministry from his early youth, but was diverted from it, for some years, by the difficulty of the times. He was bred in *Holland* under the care of the

very

very pious and learned professour *Witfius*, whom he always spoke of with honour and affection, and at the same time with several other persons of great eminence in different ways, and who made a considerable figure in life. He applied with great diligence, and made a good proficiency in useful learning. While he continued in *Holland* he published a latine *Thesis* upon the subject of *Miracles*, as he did some occasional Sermons afterwards. He was first settled at *Westminster* as an Assistant to Mr. *Aljop*, and was well accepted at his first appearance in the world; but was early removed to this town where he lived about thirty-five years, with as great usefulness and general a reputation, as perhaps any minister of his kind. He lived to see more than one whole generation go off the stage before him. He was of a strong constitution, and continued health for many years, till the last year of life, in which he gradually declined, and suddenly sunk at last.

He was a man of regular *piety*, and real regard to God, which run through all his family and relative engagements, and often mixed with his ordinary conversation. He always spake of God and religion with great reverence and favour of mind. His converses with men were easy and chearful, with an openness and freedom which

were very agreeable, and recommended his friendship to others.

He had a deep concern for the interest of *religion* in the world, and the good of the *souls* of men; was constant and diligent in his proper work, preaching twice a day all his life, and seldom ever absent. Indeed he delighted in his work; his heart and soul was in it. His *preaching* was practical and serious, with great gravity, and warm affection. He chiefly insisted, in the course of his ministry, upon the great principles and duties of religion, which tended to promote the faith and holiness of his hearers, not speculation, or party. His labours were greatly blessed, and very useful to many, not only in this town, but at *Hackney*, and *London*, where he spent some part of his last years of life.

Tho' he was well satisfied in the great principles of his *dissent* from the established church, upon the foot of the rights of private judgment, and close adherence to the authority of Christ, and the perfection of the scripture rule, in opposition to humane appointments and impositions, as terms of Communion; yet he did not allow himself to judge other men, but always maintained moderation of mind, lived in friendship with the ministers and people of the establishment, and scrupled not to worship with them upon any proper occasion,

It were to be wish'd this temper were mutual, and that we could agree to live together as fellow Christians, tho' we cannot agree in some speculative opinions and external rites. He greatly disliked a spirit of jealousy and suspicion, and violence and wrath, among Christians, as disagreeable to the *genius* of the Gospel, and unserviceable to the true interest of it.

He was *active* in business, and never spared himself to serve the Publick. In the care of destitute congregations, and the service of his country and his friend, few men bore a greater share, or were more useful, in his station of life; as he had a large acquaintance, and general esteem, among all sorts of people: "I wish his interest and influence, in this Town, and in the whole county, on many occasions, be not greatly missed. He was singularly *prudent* in the conduct of affairs, capable of advising in difficult matters, and ready and communicative upon all occasions.

He seemed not so sensible, through the flattering nature of his distemper, of the near approach of his end, as they did who were about him; which together with his weak state of health, much prevented the instructions and counsels to those about him, which it was so natural to him to give. He told me however, the last time I saw him here, "That he was willing to live, if it pleased God, for
" further

“ further usefulness, but was ready to
 “ submit to the will of God, and was not
 “ afraid to die.” The day in which he
 died, sensible of the increase of his weak-
 ness he said, “ He should now be confin-
 “ ed to his chamber, and then to his bed,
 “ and then to his grave :” A near relation
 present, added, And “ then a happy
 “ state.” He replied “ He had had his
 “ faults and failings, but trusted, that they
 “ were all pardoned; and that he had a
 “ good hope of eternal life, without any
 “ uneasy fears and doubt about it, and for
 “ which he believed he had good grounds.”
 He added, “ And then I shall be deliver-
 “ ed from a vain and wicked world.”

And God grant that we who live in a
 mortal state, and have so many instances
 of mortality fresh about us, may be found
ready when our turn shall come, and *found*
of him in peace at last : that we may give
the same diligence to the full assurance of
hope unto the end ; and may not be slothful,
but followers of them who through faith and
patience, inherit the promise.

F I N I S.



Errata, p. 12. r. *serient.* p. 15. l. 10. r. *reigning.* p. 21.
 r. *ἀναστροφῆς*, p. 13. r. *πορνεύει*.

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